

CHRIST THE TRUE MESSIAH.

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A

SERMON,

PREACHED, AT

SION-CHAPEL, WHITECHAPEL,

TO

GOD'S ANCIENT ISRAEL,

THE JEWS,

ON SUNDAY, AUGUST 28, 1796:

With the PRAYERS before and after SERMON.

By MR. COOPER,
MINISTER OF THE GOSPEL.

Accurately taken in Short-Hand, by E. HODGSON.

Published, August 31st, 1796, by JOHN FAIRBURN, No. 146, Minories, and sold
by most of the Booksellers in London, and throughout England.

[PRICE SIXPENCE.]



P R E F A C E.

SION-CHAPEL (although one of the largest places of public worship in London) was so exceedingly crowded on this occasion, that immense multitudes, both Jews and others, were not able to get within hearing, but were obliged to return disappointed; this has induced the publisher to print this discourse as it was delivered, (being entirely extempore,) hoping it may fall into the hands of some Jews, who, perhaps, would not go to hear it preached, or into the hands of others, who, after hearing it, would wish to examine whether it was really agreeable to the prophecies

or not. If any Jews should be led by reading this discourse to search the Scriptures concerning the Messiah, and the blessed Spirit of God should convince any one of them that Shiloah is really come, this publication will have answered a good purpose; and that it may be a means, in the hand of God, of assisting to convert the Jews to Christianity is the hearty prayers of

THE PUBLISHER.



A SERMON,

A SERMON, &c.

THE TWENTY-SECOND CHAPTER OF THE BOOK OF
GENESIS AND THE EIGHTEENTH VERSE.

*And in thy Seed shall all the Nations of the Earth be
blessed.*

THE God of Abraham be praised, for the prospect which mine eyes behold of such a number of persons, Jews and others, assembled underneath the roof of this house. I see a company not indeed of every tribe and nation, and tongue and people, but I see those that are come from distant quarters, both Jew and Gentile, assembled underneath the covert of this house. And, oh! may you all be in the covenant of the Almighty! may you all be secure under the canopy of his everlasting love. I need not hinder your time with telling you, that, however, we Gentile dogs, (for such is the name we will take upon ourselves,) however our fore-fathers may have entertained you, we are disposed to regard you as our superiors, we are
willing

willing to consider ourselves as your servants, we allow you are the people of God after the flesh; the book of God declares it. Oh! may the Spirit cause you to understand it.

Abraham was your father, and glory be to the name of God, that many of his children have been made partakers of the faith of Abraham, their father: to you were committed the greater blessings, and to *us*, *Gentiles*, the lesser blessings.

You see I am a child, this is the day on which I attain my twentieth year, I understand no language but English; therefore, it will not be expected, from the learned Jews that hear me, that I should enter into criticisms, as I do not understand them, but as such I shall endeavour to speak to you from the doctrines of this book, and it is the very nature of a learned man to love plainness best, and it is very far beneath his dignity to attempt to cavil at the unlearnedness of him who confesses his ignorance.

Abraham is called the father of the faithful and the friend of God; and, to evince he deserved that title, the Lord had said he should have a Son in a future time, and had also said, that in his seed should all the nations of the earth be blessed; Abraham believed God and hoped in him, as it were against hope, for, according to nature, he was past the age of begetting a child, his wife Sarah was also past conceiving; yet that mighty God who gave him the promise was able to bring it to effect. Abraham staggered not at the promise of God, through unbelief, though Sarah laughed (perhaps I may not express the word right, pardon my ignorance): at that time of life God did return to him; and Sarah conceived a son, and his name, as God had said, was called Isaac; and from this
man,

man, or rather from the seed of this man, in this line all the nations of the earth shall be blessed. Now this was the child of the promise, and was given by a miracle, for that must be a miracle which is not in the common course of nature; and, for the trial of Abraham's faith, this Isaac, this beloved Isaac, God calls Abraham to offer up as a sacrifice: Abraham did not reason on the matter, but obeyed the voice of God, being well assured it was the voice of God, and he proceeded to offer up Isaac. I shall not take notice of every particular circumstance in the chapter: his faith was tried, he would have sacrificed his son, had not the Almighty interposed and bid him stay his hand, and, turning round, he saw a ram which was to be offered up, and Isaac his son was restored, as one raised from the dead. This Isaac was to be the father, after the flesh, of Messias, or Shiloh, that was to come, and I trust you most of you know it is the Messias meant in the text as the seed of Abraham; this seed is spoken of as one, not as of many families, but confined to one family, that of Abraham: but, though the seed is confined to one nation, the blessing is extended to all; for in thy seed shall all the nations of the earth be blessed.

Now you observe to whom this promise is made? It is made to Abraham, the friend of God, whose name was Abram, father, I think, of multitudes, but was changed to Abraham, (as we in English call it,) a father of many nations, for it is said, "a father of many nations shalt thou be." Now this could not be spoken of the patriarch after the flesh, for he was only the father of one nation, namely, Israel, then it is after the spirit, for the spiritual seed shall be to many nations, and in that spiritual seed shall all the nations of the earth one day be blessed.

Consider

Consider the character of Abraham, and though you allow he is saved by mercy, yet his character is worthy of imitation, it is worthy of praise.

First, his faithfulness. — I have spoken a little upon this, and need not take up your time; he stumbled not at the promise of God through unbelief; it is also said he believed in God, and it was accounted to him for righteousness; he was a faithful man, and, by way of eminence, is called the father of the faithful, not because faith proceeds from him, but because his faith was the most capacious: he is called the friend of God, a title which God never gave to any individual but Abraham. I confess he has given it to a multitude, as in the Canticles, “eat, O friends, drink, yea drink abundantly, O beloved!”

But Abraham is called the friend of God in a particular manner; “Shall I hide (says the mighty God) from Abraham that thing which I do?” No, he could not destroy the cities till he told Abraham. God admitted him to such liberty as never was conferred before or since.

The Jewish nation is descended lineally from this faithful Abraham, from this friend of God. God put high honor on Abraham, and he will put high honour on the children for the sake of the father, as his presence was with Israel of old, so it will to the conclusion: nations fell before them, he gave them such power as never nation had before nor since. Kings were raised up for Israel, which will be the wonder of the world, till time shall be swallowed up in eternity; there was the mighty David, the man after God's own heart; there was that mighty man Solomon, the peaceable king: these kings are one part of the glory of Israel, but not their greatest honour, though the presence of God was in a particular manner manifested in the midst of them, though

though might and dominion were given to them, though kings were supplied for their sake, and nations laid in ruins, yet this is not the greatest honour of that nation, its greatest honour is, that from it should proceed the Shiloh, "in thy seed shall all the nations of the earth be blessed." And Abraham and the Israelites of old had a dignity, had an honour put upon them. May we see it! You read the marks of their nation in their faces. Gentile sinners, if you do not honour the Jews as your kings in a manner, and account yourselves as their servants, you disgrace your profession. Where is the man that can trace back his descent from such noble people as the Jews can? Where is the highest monarch now reigning that can shew me, from good authority, the title of his fathers, as the Jews can? — But it is my intention, I hope you will hear me candidly, without any prepossession against me, for if you come determined not to be convinced, it is but a bad sign: if I am wrong may God convince me to-day: oh! convince me before this multitude, and let thy Israel, if they are wrong, bow to the sceptre of truth, that we may no longer be at variance, but all confess the glory of God in the promised seed.

It is my intention to prove, or endeavour to prove, (as well as a child can do,) that the Messiah, according to your own Scriptures, is come. I intend to inquire who this Messiah is, "in thy seed shall all the nations of the earth be blessed."

The first text I shall speak from, you will find in the 49th chapter of this Book of Genesis, and the 10th verse. When Jacob is blessing his sons, he pronounces this blessing on Judah: "Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine

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enemies:

enemies : thy father's children shall bow down before thee. Judah is a lion's whelp ; from the prey, my son, thou art gone up : he stooped down, he couched as a lion, and as an old lion : who shall rouse him up ? The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come : and to him shall the gathering of the people be." Now setting aside all the needless cavils of your nation concerning the translation of these words, for you men of Israel, who are men of learning, know they are only cavils, for the word sometimes means a rod as well as a sceptre ; it means the mark, the staff of power : then read it so ; the rod shall not depart from Judah, nor a law-giver from between his feet. You all allow that the word law-giver is well translated, then the word law-giver will suffice, if you wave the other word which we translate sceptre. I shall not attempt to prove the exact time when the sceptre departed, that is not my intention, I tell you, you are more wise than I, and know it better than I ; but my argument is that the sceptre is now departed : is it not, Jews ? is it now departed or is it not ? where is your king ? where is your power ? where is your tribe ? For, I suppose, the most learned of you cannot tell which is of the tribe of Judah, or which is the tribe of Levi, or any of the tribes ? But this you all know, that the sceptre is departed from Judah, and the law-giver from between his feet, which was not to be until Shiloh come ; therefore it must follow, either the mighty God has run from his word, or Shiloh, the Messias, the Prince, is come : which will you believe ? Is the mighty God a liar, or is Shiloh come ? You cannot deny but the sceptre is departed ; I defy you all to deny it : you know the sceptre has been departed for many hundreds of years. — I will not

go farther; and you know and have read many of your authors; I have read but a few of them: do they not say, (let history be proof, let your own writers be proof,) do they not say that at that very time when that Man came upon the earth, who was put to death in Jerusalem, then the sceptre did depart from Judah and the law-giver from between his feet — then your fathers are fools, or you are supremely wise; the Messiah is come, or this word of God is not true in this prophecy.

I shall not dwell any longer on this, but I shall lead you to Daniel, the 9th chapter, and the 24th and following verses: "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." I shall read the following verses: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks; and threescore and two weeks the streets shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood; and unto the end of the war desolations are determined."

Now one of your writers has passed a heavy curse on every one that may calculate the coming of Christ: he prays that his bowels may gush out. — My God, if I do wrong, let it so be: if not, let me bow before the sceptre of truth. I am not going to enter into niceties concerning these prophecies, they have been long since expired: —

Jerusalem has been destroyed, but that prince which should come as Messias, it is said, should be cut off prior to that. I know some of your writers read this differently; but you know the sense of these words is not materially different. Seventy weeks are determined upon thy people and on the holy city. — I take these weeks to be jubilee-weeks, and, if you calculate it in that way, it is directly 490 years; though they differ a little, we know the word of God must be true; and it is said, at the end of those 70 years he shall finish transgression and make an end of sins. To fulfil the promises or the prophecies of God, to bring in everlasting righteousness, can that be brought in by any but an everlasting Person? And to anoint the Most Holy, most of you agree that Messiah the Prince is hinted at; and if not, you cannot deny the following verse: “from the going forth of the commandment, &c.” If your own fathers lived, they could calculate this time more exact than I can: and let me ask your own consciences, whether about the expiration of this term there was not a man appeared in the world who gave out that he was the Messiah; and whether your nation did not cut off that man? It is said, he shall be cut off. Whether he did not pronounce at his death, It is finished! — and to finish transgression and make an end of sins: then it is said, after that, I believe that the Prince that should come should destroy the city. Now, you all know the city of Jerusalem was destroyed, but not till after the Messiah was cut off. — Is it not the Roman power which is meant? Was it not the Roman power that destroyed that city? Was not desolation on your city to the end of the war? and thousands, I may say millions, fell at that stroke? Josephus says millions of your countrymen perished in that bloody scene. Is Jerusalem

falem destroyed, or is it not? If it is, why will you be blinded through unbelief? Why will you shut your eyes against the clear shining of light? First, the Messias is to be cut off, and then, in consequence of that, the people of the Prince that shall come shall destroy your city. Now you are at this day feeling the effects of that destruction, being scattered up and down over the face of the whole earth?

The next which I shall turn you to is the 5th chapter of the prophet Micah, and the 2d and 3d verses:

“ But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting. Therefore will he give them up until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel.”

It is from Bethlehem, according to your own teachers, that Messias the Prince was to proceed; for, when Herod, (you know there was such a man as Herod, the king,) when Herod inquired where he was to be born that was to be called King of the Jews, those of your own nation answered from this prophecy — Where is Bethlehem now, is it not laid in ruins? Rather shew me the place exactly, if you can, where it stood. — Jerusalem is no more; Bethlehem is no more; therefore, either this prophecy is fulfilled already, or it cannot be fulfilled. Ye shall come to him, and his sceptre shall be an everlasting sceptre. How you will interpret the 3d verse I have just mentioned. Therefore will he give them up, &c. — I cannot tell; but it seems to me to be something concerning the Gentiles; for it is said, when the fulness of the Gentiles is brought in, then
all

all Israel shall be saved. That Israel will be brought in I have no doubt; that Israel will confess the Messiah I have no doubt; but the time must be left to God alone; I trust it is not far off, I trust it is very near. Oh! that this day might be the beginning of the glorious season; and that the calling in of Israel may be the means of spreading God's word from pole to pole: but, however, there is such a prophecy.

The prophet Haggai, the 7th chapter, 7th, 8th, and 9th verses, you may read at your leisure; and, also in Malachi, there is another prophecy partly similar, in the 3d chapter and the first verse. I need not read you the other text from Haggai, because there is not a vast deal of difference between them. It is promised by one of your prophets, that the glory of the latter house should be greater than that of the first: now there is no Jew but will confess that the glory of the latter house, which Zerubabel built, was very far short of the glory of the former; and though some of you say that is true, but Herod beautified that temple; yet none of you can think it was in the power of Herod to make his temple equal to that of Solomon. The old men wept when they saw the second temple; it was in a manner contemptible, when compared with the glory of the first temple; but then God, to comfort their hearts, gives them that promise, that the glory of the second temple should be greater than that of the first. Why? Because the messenger of the covenant should suddenly come to his temple. Now, Jews, your temple is destroyed; you have no temple upon earth; you have no expectation of having a temple; how, then, can the messenger come to it? Is the word of God fallen to the ground? Is the Lord slack concerning his promises? Will he amuse you with falfities? Would he give you promises which he ne-

ver meant to fulfil? — By no means. Be well assured that the messenger is come to that temple, whose glory, by his presence, was greater than the glory of the first; for all that was in the first temple was but types of the second.

Now I have read these texts to you, if it should please Almighty God to enlighten your minds to see the meaning of them; I would argue then concerning what I have said, that whoever is the Messiah, he must be come, or God's promises are fallen to the ground. — Do you reject that man whom we love? Our Messiah is come; and, if he is not the person, shew me who is. — Yes, Messiah is come, and the promises are ended. — But, you say, because of the unbelief of our fathers, and the sinfulness of our nation, God hath withheld the fulfilment of his promises. Was God ever wont to do so? In former times, did the unworthiness of your forefathers prevent the fulfilment of the promise? — No; but it is said in Genesis, that he brought them out the self-same night, though you have provoked him to anger while in your captivity. He did not consume you, nor withheld his promise; but, notwithstanding the usurpation of your task-masters, he brought you forth, with a mighty hand, he led you through the Red Sea, while your pursuers were overwhelmed in the mighty deep; he led you about through the vast howling wilderness, and brought you into the promised land.

Now, let me ask you, what is your opinion of the Messiah? Some of you say that he has appeared; but that he lies buried, some foolish men say, in the depth of the sea, till Elijah shall come and anoint him. But what God ever promised concerning the Messiah he has fulfilled. Was he ever faithless in any of his promises, and shall he

not

not keep his word concerning the Messiah, who is the binder of every promise?

But who is the Messiah? — And here I shall offend you; I know I shall. We Christians say, that Jesus of Nazareth, whom your fathers crucified, is our Messiah; you reject him as an impostor; and though some among you allow he was a good man, and that your fathers did wrong in killing him, yet the generality of you do not even go that way. We believe that very man who groaned on Calvary, who shed his blood on the cross, was the Messiah, that was to be cut off, not for himself, but for the sins of his people; it was he who has finished transgression, he had none of his own to finish; he hath finished transgression, he hath made an end of sin, and hath brought in an everlasting righteousness.

I shall direct your attention to many passages in the Book of God, and ask you to whom they can be applied. In the 22d Psalm, and the 1st verse: "My God, my God, why hast thou forsaken me?" who spake these words when he was in the pangs of death? I ask the question: who spake these words when he was in the pangs of death? — Was it not that man whom we believe to be the Messiah? did not your people, many thousands of them, hear him utter the words?

But I proceed to the 7th verse: "All they that see me, laugh me to scorn." — Now you do not believe those books which we call the New Testament; but, do you reject them? — You cannot reject them as a history; for if it had been a false account, I ask, what is the reason that there is not a book which denies the things therein related? I mean a book, written at the present time. Now, instead of that, those historians, which we call profane,

fane, in many instances, declare the same things; your own historian, Josephus, says, "about this time, there appeared a man, if it be lawful, indeed, to call him a man; for that indeed, he was a mighty prophet, cannot be denied, and he did many miracles in the sight of the people; and, he says, it is related concerning him, that he arose from the dead, and was seen of many. — Now, if this had been a falsity, would it have been thus recorded?"

Again, there was a certain man, who was a heathen philosopher, whose name was Dionysius; he, being at a distance, and seeing those signs which attended the crucifixion of Jesus, exclaimed, "Either the frame of nature is dissolving, or the God of nature suffers!" — And when I tell you this man was, afterwards, a convert to Christianity, it may, perhaps, strengthen the words which he spoke; but the Psalmist speaks words here, which your own nation spoke of Jesus Christ, that man whom we believe to be the Messiah; he trusted in the Lord, that he would deliver him; let him deliver him, seeing he delighted in him. The words which they spoke are these; he trusted in God, that he would deliver him; let him deliver him, if he will have him: he himself trusted in God, when he cried out, in a certain language, My God, my God, why hast thou forsaken me? Many said he called for Elias, but others answered Let be, (when they were going to interrupt him in his sufferings,) let us see whether Elias will come and save him; and, afterwards, bid him come down from the cross. But, I proceed to the 14th verse: "I am poured out like water, and all my bones are out of joint; my heart is like wax, that is melted in the midst of my bowels."

The crucifixion of that man was typified by that serpent, which was stuck on the pole, and by which, those Israelites, that were bitten of old by the fiery serpents, were healed. This was a type of that Messiah, who was one day to be stuck on a pole for that people. I am poured out like water: from his side gushed out blood and water; the water proceeded from a sort of bell that is round the heart, to keep the blood in a proper heat; and, if we consider the manner in which Christ was crucified and taken down from the cross, we may well conceive, that it must dislocate his body. But the Psalmist proceeds: "Dogs have encompassed me; the assembly of the wicked have inclosed me; they pierced my hands and my feet; I may tell my bones; they look and stare upon me." Now what says history? They pierced his hands and his feet:—David speaks farther: "They part my garments among them, and cast lots for my vesture." And, thus I read, the Roman soldiers would not rend his garment, but cast lots for it, because it was a curious one; then, surely, it was this man which David meant. Now turn, if you please, to the 53d chapter of Isaiah's prophecy; you may look at the 14th verse of the preceding chapter: "his visage was marred more than any man's, and his form more than the sons of men." I shall read you several verses of the 53d chapter: "He was despised and rejected of men; a man of sorrows, and acquainted with grief; he was despised, and we esteemed him not; surely he hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted; but he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and by his stripes we are healed: he was oppressed, and

and he was afflicted, yet he opened not his mouth; he was brought as a lamb to the slaughter, and as a sheep before the shearers is dumb, so he opened not his mouth; he was taken from prison, and from judgement, and who shall declare his generation; for he was cut off from the land of the living, for the transgression of my people was he stricken; for he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth." — According to your own teachers, this passage of God's word hampers you more than all the passages beside; some of you have even wished it not to have been there, or that it had been shut out from vulgar eyes, that they might not see it: it is one of your articles that you build much on; you think you must give credit to your teachers; some of your teachers have interpreted this to mean David, some Joshua, some Zachariah, some Zerubabel; then you must believe every one of them, and they every one contradict one another. But I trust now, that wise men, like you, can no longer be led by the blindness of your teachers. Who is it that is spoken of in these texts? You may be assured, that some one greater than man is here designed. Why, then, is it an angel? None of you will believe this. Who could it be, but that Messiah, who was born in the city of Bethlehem, and who suffered according to the prophets. Now this man has answered to the description given by all the prophets concerning him. There is one of them that spoke concerning the money for which he was betrayed, thirty pieces of silver; and he tells you, moreover, what is to be done with the money; to buy the Potters Field, to bury strangers in. Now appeal to your own judgements, whether this is not applied to Jesus Christ. It is said, in this

chapter, that he made his grave with the wicked, and with the rich; he was crucified between two thieves, and he was buried in the sepulchre of the rich man.

When Judas betrayed his Lord and repented of what he had done, he brought back the money to the chief priests and elders, and they said it is not lawful to put them into the treasury, because it is the price of blood; and they took counsel, and bought, with the money, the Potters Field, to bury strangers in, according to the word of the Lord by Jeremiah. Here is this text exactly fulfilled. What is the reason the priests fulfilled this text? Had they had it in their mind, I will be bound they would not have done it; for they never did it to prove, in after-ages, that Jesus was the Messiah. It is also prophesied who should betray him: "We took sweet counsel together, and went to the house of God as friends." But it is said, he has lifted up his heel against me. This is another clear prophecy of that man, whom we call the Messiah. Judas betrayed his master for 30 pieces of silver, and brought him to death, who was the only hope of everlasting life. But, perhaps, you say I would not have crucified him, but I will not have him for my Messiah. You will not have a crucified Saviour? what not the man who has borne your sins, and carried your sorrows? Will you say it was never determined of the Messiah, that he should suffer? what then means that prophecy in Zachariah? "Awake, O sword, against my shepherd, against the man that is my equal, saith the Lord of hosts." And God had determined that this prophecy should also be fulfilled: "I have trodden the wine-press alone, and of the people there was none with me."—Now, when God says, the man that is my equal, of whom doth he speak? Who is the equal of God?

God? is any man on earth, is the greatest prophet or king, or even the greatest angel amongst those who excel in strength, are any of these equal to the great God? No; you will shudder at the idea: then it can be none other than that man, whom we preach this day, in whom all Israel will be saved.

You cannot deny, nay, you do not attempt it, that the man, whom we call Jesus, wrought many prophecies: now the account some of your teachers give of the manner in which he wrought them, is hardly worth mentioning; that it was by a charm, which he stole out of the temple. Now, if it was not the will of God, that he should be spoken of as the Messiah, which he really was, do you think he could have overpowered the Almighty, and against his will have taken this charm out of the temple? besides any person, you know, that presumed to enter into the Holy of Holies, (where this charm, as you say, was deposited,) except the high priest, would have been struck dead. Now let me intreat you to consider a little, if God had not sealed, had not determined from all eternity, to set forth this man as the true Messiah; never, never would these miracles have shewn themselves forth. Your chief priests held a council, at one time, to consider what they should do; for, said they, a notable miracle has been wrought. This Messiah, of whom we speak, wrought many miracles; he raised the widow's son; he caused thousands to be fed, many of whom, I doubt not, embued their hands in his blood, at his death. — Why did he do these miracles? He likewise cast out the devil, but you say he cast him out by the power of Satan. Can Satan be divided against himself? was ever such a thing known? — Nay, the very devils themselves bore witness

witness to him ; for they were heard to say, by crowds of enemies, Thou art Jesus, the Son of God ! and, at other times, Art thou come to destroy us before the time ? Nor could they enter into the herd of swine, till they had first gained this man's permission. Now, what think you of these miracles ? Again, what think you of this man, as a prophet ? If you would oblige, and read the New Testament, you would find it does not contradict the Old Scriptures ; you will find Christ preached the destruction of your city ; he preached the manner of its destruction, and it came to pass according to his word. How could he know this without the Spirit of God ? And do you think God would have permitted these prophecies to have been so fulfilled if Christ had not been his own anointed ? And you know, to instance in the case of Jerusalem, that not even the walls nor any part of it can be found ; and, according to his prediction, one stone is not left on another.

Moses also says, " A prophet will the Lord your God raise up unto you from amongst your brethren ; him ye shall hear." In the words that immediately follow, most of you will allow, there is more implied than is spoken. — Moses was a law-giver : it is spoken of the Messiah, he shall establish the covenant with many for seven years ; and in the midst of the week he shall be cut off : that was about three years and a half ; and this Christ was crucified when he was about thirty-three years of age ; thus, if you allow him to be the Saviour, he was cut off in the prime of his life. Moses was a law-giver, so shall be the Saviour : it is said, " he shall put his law into their hearts ;" also, " I will establish an everlasting covenant with them." We know that that does not respect the ancient Mosaic covenant ; and though the man we call Jesus Christ did not de-

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stroy the law and the prophets, but fulfilled them; yet he may be said to give another law; for he teaches to worship in another way; he teaches the meaning of all the types and shadows and the spirituality of that old law, and he teaches us how to be saved from the wrath to come. He is said to be a prophet; he has shewed his office; he is the prophet of his people, faithful to guide them, and to teach them as the prophets did the things of God. A prophet like unto me, says Moses: — now Moses was a worker of miracles; then one might naturally expect that the Messiah was a worker of miracles also; because many wicked men have done great wonders who are known not to be of God; so, with respect to Moses, there were those wicked men who attempted to do great things; and you might as well disbelieve the miracles of Moses as those of our Messiah. Yes, Jesus wrought greater miracles: — Moses divided the sea; Moses led the people. Moses gave laws: but that man your fathers crucified raised the dead; he would not be made a king; the winds and waves obeyed him; he knew the thoughts of men while they were yet at a great distance from him: these are only to be known by God: if, therefore, the Saviour knew the thoughts of men, could still the winds and waves by a word, who is he but the promised Messiah? and, it is said, he that will not believe him I will require it of him; I will bring such judgement on that man, that whoso hears it, his ears shall tingle.

You have resisted the Messiah to this day. Why are you otherwise in captivity? Your fathers often offended God, but they were always restored, though frequently not till the fourth generation; but with how many visitations have you been visited by the judgements of God: and consider what
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sins yours must have been to have brought down such severe judgement of God upon you. Now, you say, the old sins have never been purged away : but, if that was the case, you never would have returned from captivity ; for, till the seventy years was accomplished, you could not return. Then your temple was rebuilt, and your former forms of worship restored to you : but when you rejected that prophet, whom we call the Son of God, you were scattered over the face of the earth, and you never will be assembled together till you believe in that man whom we believe to be the Messiah. Your forefathers have crucified him who never did injury to your nation ; and you also have rejected the sole hope of Israel, in whom centre all the prophecies of the Old Testament, him that was born of the nation and of the seed of Abraham, born of a virgin, as Isaiah foretold : — Behold a virgin shall conceive and bear a Son, and his name shall be called Wonderful, Counsellor, the Mighty God, God in flesh, God veiled or inshrined in manhood, upon whose shoulders the government should me : it is he who is said to be a priest for ever, after the order of Melchisedeck ; for he has not offered up the blood of bulls and of goats, which cannot possibly take away sins, but he has sacrificed his own body for sin, and, by that sacrifice, has for ever perfected them that are sanctified. He is prophesied of as a king : you are expecting a king in Sion, such an one as Alexander the Great, or David of old : but hear what Zachariah says, “ Behold the king cometh to thee sitting on an ass, and on a colt the foal of an ass.” Was not this fulfilled in our Jesus ? did not he ride in Jerusalem on an ass, and on the foal of an ass, while shouting millions hailed his triumph ? Did not he then say, that ere long those very people should reject him and crucify him ?

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This is the king that was to come, this is the King that has come ! and, oh ! may the King of kings cause you to believe on him ! Now, there are many promises made to your nation ; but it is impossible for you to receive them till you believe in this promised Messiah ; therefore, until you believe in him, you reject your blessings.

Now, Sirs, what say you ; have I spoken to you, though in foolishness, yet the words of truth ? If I have not, let me not speak another word ; I am as sure, as that this blessed book before me is given by inspiration, that many of your nation are convinced in their consciences that Jesus is their Saviour ; yet they will stand out, that he is not the Messiah ; they fight against light and knowledge, and I have not a doubt (notwithstanding the foolishness of the poor worm that is now speaking to them) that the texts I have mentioned have convinced many that Jesus is the Messiah ; but yet, for fear of changing their religion, they will continue to deny him. This man, because he came in poverty, was a stumbling-block to your nation ; it is so said, that he should be a stone of stumbling and a rock of offence to the house of Israel, and this is no more than what is prophesied of him, as the Psalmist says, that the stone which the builders refused, the same is become the chief stone in the corner.

And, as the death of Christ was prophesied of, so also was his resurrection : David says, thou wilt not leave my soul in hell ; neither wilt thou suffer thine Holy One to see corruption : as though the Psalmist had said, his soul shall not be left in the place of the dead, but shall be raised from the dead, exalted to the right hand of Power. And again ; the Lord said unto my Lord, sit thou on my right hand, until I make thine enemies thy footstool. And again ; thy

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people shall be willing in the day of thy power. Another prophecy of the resurrection and ascension of Jesus the Son of God you have in these words: "Thou hast ascended on high, thou hast led captivity captive, and received gifts for men." All of you know that it cannot be said of God that he either ascends or descends, because he is a spirit; that which ascends or descends must be a substance; but then, of whom is David speaking, when he says, "God is gone up with a shout!" Who is that? That is him to whom he said, "thou hast ascended on high."

Now you will not believe that the man, whom your fathers crucified, was raised again the third day. Did not he shew himself alive forty days and forty nights, eating and drinking, and by many infallible proofs, such as his suffering himself to be handled. It was not done in a corner. What is the reason that books were not written to prove it a falsehood at the time, if it were so? On the contrary, your senators and rulers, "and the kings of the earth stood up and took counsel together against the Lord, and against his Anointed," and they all stand up now to hinder the spread of his name, but they cannot deny but such things were.

Now I beseech you, as you are learned men and capable to counsel us upon it, search the Scriptures; you think you understand them; explain them to us Gentiles: but, if you reject this Messiah, you reject the prophecies; if you will not believe in Jesus, reject Moses; for Moses testified things concerning him; and I may say that there are many poor ignorant men among Gentile Christians, who can tell you more exactly the meaning of the types and shadows of the old temple, than the most learned of the Jews. Will you have this man to reign over you? — surely it must be
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the Messiah. (I must conclude, for my weakness of body is visible.) There never, never would have been things so prophesied of, and so exactly fulfilled in him; he is the Messiah; my soul is assured of it; he is my Saviour; he is my Wonderful Counsellor, that man you crucified; this is the stone the builder refused; neither is there salvation in any other, for "there is no other name given under heaven whereby we can be saved;" if you reject him, you reject everlasting life; you are condemned by your own law, and you are incapable of worshipping God by your own law; you have no high priest; or, if you have one you term such, you are not sure of what tribe he is; for you are not sure of what tribe you are yourselves; whether of the tribe of Levi, Judah, or Benjamin, you know not; therefore, you cannot have a high priest; you are without a temple; you are without the presence of God.

It is a well-known fact, that there is not a place on the face of the globe, where trade is established, but there is a Jew to be found; and the kings of the Gentiles have had dominion over you: and, though you have been tracing your descent from all nations, yet you remain a distinct people to this day. Oh that you may be preserved! Yes; you are preserved, for the great fulfilment of the promise, that you may be engrafted together, and have Messiah for your shepherd, and dwell once more under the protection of the God of Abraham. But there is no hope if you reject Messiah; all your expectations will end in darkness. — Your fathers have waited for him, and some have been so foolish, as to fix the time of his coming: but no Messiah appeared, because he was already come. But if you receive our Jesus, I will repeat this prophecy of God's word: Not only your nation shall be blessed in the seed of

Abraham, but also all nations. As to the poor Gentiles, among whom you dwell, they do believe in Jesus of Nazareth: witness hundreds, thousands, who hear me this day. If you were to ask them, they would tell you; (and they are men that will not lie; I know they will not;) they will tell you, that they never knew true joy or happiness, till they believed in Jesus Christ. And, for you men of Israel, I trust and hope, that your gathering together is not far off. God, the God of Abraham, shall bless you, not only in this world, but in that which is to come.

If you should still say (though I hope you will not) that Jesus has no power; consider, only for a moment, how he has maintained his Gospel to the present day; and, notwithstanding it has been persecuted by all parties, it multiplies to the present day. One of your own people said, If this be of God, we cannot overcome it; and, besides, as great men as any of you can be have renounced the Jewish religion. There is Zeres, the Jew, whose book I have now before me; he has written of the things of God, and he has proved, from all your own authors, that Jesus Christ is the true Messiah. He has taken your Hebrew Bible, and translated it exactly: he is a Jew, that was converted in 1710. May you believe in the great name of that Jesus, whom he believed on.

I know not how to dismiss you, if what I have said be not blessed; in vain shall I speak, in vain will you hear. May the God of Abraham, the God of Isaac, the God of Jacob, look down upon you with complacency; may he enlighten your dark understandings, and bear witness in your hearts of Jesus of Nazareth, that he is the true Messiah. Amen.

HERE

HERE A PAPER WAS HANDED UP TO THE PULPIT.

I have another word to say to the Jews, if they will have the condescension to stay.

Many do not like to embrace Christianity, because there are many sects and parties. Were there not many among the Jews? Where were the Pharisees, the Sadducees, and many others, too numerous to mention? Some person has put into my hands a paper, respecting the prophecies of Brothers. This is a great proof to me of the veracity of the New Testament, which prophecies, "That, in the latter days, many false prophets shall arise." If any one foretells things, which comes to pass at the time that he predicts, you may have some reason to believe him; but, if what he says does not come to pass, you will reject him. The prophecies of this enthusiast are not fulfilled, nor ever will be; as this is one argument in favour of the Gospel, preached by the Apostles of Jesus of Nazareth. The Lord God of Abraham blefs you all!



PRAYER

PRAYER BEFORE SERMON.

○ THOU God of Abraham, Isaac, and Jacob, behold a company of poor sinners, Jews and Gentiles, this day, in thy great presence; look down from thy throne on this numerous congregation; be in the midst of this people, as thou wast in the midst of the camp of Israel; go thou before us with thy light and thy truth. O Lord God Almighty, behold and pity our Israel, stretch forth that arm, for their defence and salvation, which thou hast often stretched forth for the salvation of their fathers. We desire, O God, to praise thy name for all the wonders that are recorded in thy holy word. Thou didst take thy servant Abraham of old out of his own land, and didst bring him into another, where thou didst cause his seed to multiply: thou didst give him a son, according to thy promise, and didst assure him, that in his seed should all the nations of the earth be blessed: thou didst carry his seed forth, with an out-stretched arm, and brought them, in thy due time, into the land flowing with milk and honey; and, afterwards, when they were in captivity, thou wast not forgetful of thy promise; for, notwithstanding, thou visited them when the appointed time was come; at the very hour, thou didst deliver them. O Lord God, thou didst bring them out of Egypt and through the Red Sea, and their enemies, pursuing them, were overwhelmed in the deep;

deep; while they, having gone through dry-*rhod*, were landed, singing praises to thee on the farther shore; they rebelled, notwithstanding, against thee, and thou led them about in a waste, howling wilderness; thou didst, nevertheless, carry them as on the wings of an eagle, and bring them to that land which thou hadst promised them; then they did rebel against thee, and brought down, sometimes, thy judgement upon them; yet justice was always tempered with mercy, and thou didst never punish them as their sins deserved: their enemies, though mightier than they, fell down before them; and thou conquered kings for their sakes, and they enjoyed thy presence. Thou didst take thy judgements for a season from them, but, afterwards, thou suffered them to fall before their enemies; yet, nevertheless, thou restored them; they offended again and again, and they were again and again delivered; they were brought into captivity seventy years, according to the prophecy, but thou sent thy servants of old to be leaders to them; and, according to thy promise, brought them again to their land and their temple. O Lord God Almighty, they continued there under different scenes, till, at length, that people, whom thou hadst permitted to conquer, even the Romans, overpowered them, and the sceptre departed from Judah: then there appeared a wonderful man on the earth. Teach us, O God, what we should think of that man. O Lord God, thou has separated thy people over the face of the whole globe: they have no priest, they have no sacrifice, they have no temple, nor can they worship thee according to thy law. Thou hast promised to gather them together again: thou hast promised, that Israel shall be saved in the Lord, with an everlasting salvation: let this day, O God, be the beginning of their deliverance. Now,
O God

O God of gods, Light of lights, shine down into their hearts, chase away the clouds of unbelief and ignorance. Thou saidst to Abraham, in thy seed shall all the nations of the earth be blessed : there have arisen many, who have pretended to be the Messiah ; but there was a man, when the sceptre departed from Judah, who did great miracles, and the Jews themselves were witnesses to them. Teach us what we should think of this man, if he was the Messiah. O Lord God, teach us to believe in him, teach us to understand thy word ; then shall the glory be thine. O Lord God, as this is the anniversary of the birth-day of thine unworthy servant, let it be the birth-day of thousands, and let the sons of Israel, in a peculiar manner, hear thy voice and live, and enable them to believe in that Messiah, the Prince, whom thou hast set on thy holy hill of Zion. Hear us, O Lord, and do for us poor unworthy Gentiles, and especially for thy ancient people the Jews, more than either they or we can ask or think, — Our Father, &c.



PRAYER

PRAYER AFTER SERMON.

O LORD God of Abraham, do thou be pleased to command thy blessing, do thou now unseal the dark things of prophecy; shew this people, that Jesus of Nazareth is the Messiah, that he is the King that reigns in Zion, and that he shall reign till all nations shall come under his feet. — Do thou take the veil from all our hearts, thou dear Lamb of God, that was crucified for our sins. At thy death, the sun was darkened, and the veil of the temple was rent in twain, from the top to the bottom. Oh! rend thou the veil from the hearts of thy dear Israel, let them be no longer deluded, but saved with an everlasting salvation. O Lord, dismiss them and us with thy blessing, for the alone sake of Messiah, who was cut off for our sins, who is raised from the dead, and who ever liveth to make intercession for us. Amen.

May the peace of God, which passeth all understanding, come down from Heaven into our hearts; may the illumination of his Holy Spirit lead you into all truth, unfold to you the sacred words of prophecy, and cause you to believe in that Saviour, whom your fathers crucified, that you may give glory to Him, with the Father and the Holy Ghost, for ever. Amen.

There are some Gentlemen in the Vestry that have several books, and if the Jews will condescend to accept of one, and will call in the Vestry, one by one, they shall each have a book: and the Lord God of Abraham bless you all!

THE SERVICE COMMENCED WITH SINGING,

PART OF HYMN XLVII.

THE God of Abr'ham praise,
 Who reigns enthron'd above;
 Ancient of everlasting days,
 And God of love :
 Jehovah, great I AM !
 By earth and heav'n confest ;
 I bow and bless the sacred name,
 For ever blest.

The God of Abr'ham praise,
 At whose supreme command
 From earth I rise — and seek the joys
 At his right hand :
 I all on earth forsake ;
 Its wisdom, fame, and pow'r ;
 And him my only portion make,
 My shield and tow'r.

The goodly land I see,
 With peace and plenty blest,
 A land of sacred liberty,
 And endless rest
 There milk and honey flow,
 And oil and wine abound ;
 And trees of life for ever grow,
 With mercy crown'd,

The whole triumphant host
 Give thanks to God on high :
 “ Hail, Father, Son, and Holy Ghost ! ”
 They ever cry :
 Hail, Abr’ham’s God and mine !
 I join the heav’nly lays :
 All might and majesty are thine,
 And endless praise.

HYMN AFTER THE SERMON.

BEFORE Jehovah’s awful throne,
 Ye nations, bow with sacred joy ;
 Know that the Lord is God alone ;
 He can create, and he destroy.

His sov’reign pow’r, without our aid,
 Made us of clay, and form’d us men ;
 And, when like wand’ring sheep we stray’d,
 He brought us to his fold again.

We’ll crowd thy gates with thankful songs,
 High as the heav’ns our voices raise ;
 And earth, with her ten thousand tongues,
 Shall fill thy courts with sounding praise.

Wide as the world is thy command,
 Vast as eternity thy love ;
 Firm as a rock thy truth must stand,
 When rolling years shall cease to move.

HYMN XCVIII.

FROM all that dwell below the skies,
 Let the Creator's praise arise !
 Let the Redeemer's name be sung,
 Through ev'ry land, by ev'ry tongue.

Eternal are thy mercies, Lord,
 Eternal truths attend thy word :
 Thy praise shall sound from shore to shore,
 Till sun shall rise and set no more.



26 JUL 1866